A

Caveat to the Cavaliers:

OR AN

ANTIDOTE

AGAINST

Mistaken Cordials:

Dedicated to the Author of

A CORDIAL

FOR THE

CAVALIERS.

Sic Vos non Vobis, &c. —

LONDON

Printed for *Henry Brome* at the *Gun* in *Ivie-lane*

1661.

A

CAVEAT
TO THE
CAVALIERS, &c.

Sir,

THat *Love* which *Covers many Faults*, may be allowed to *Commit ſome*; they ſay a man may be kill'd with *Kindneſſe*, but we all know, he may with *Phyſick*, unleſſe a very ſtrict accompt be taken both of the *Quality* of the *Diſeaſe*, and of the *Temper* of the *Patient*. Give me leave then to tell you Sir, that tho' I do not rank my ſelf among thoſe *Worthy and Deſerving Gentlemen*, to whom your *Cordial* is particularly directed, yet you may find me among the *Poor Cavaliers*, to whom your *Loyal Charity* appears to extend: and (with great Honour to your Care) I muſt be free to acquaint you, that if the Party be not either *Chameleons*, or *Book-worms*, (to live upon *Ayre*, or *Paper*) your *Cordial* will not do their Buſineſſe.

It troubles me exceedingly, that You, and I, united by a Common Senſe, and Tye of Duty, ſhould ſo far

differ about the manner of expreſſing it, as to diſſent in *Print*: yet ſince we both proceed upon one honeſt bottom, a Zeal to ſerve his *Majeſty*, and his *Friends*, we may without Diſhonour to that Noble end, or the leaſt injurie to our *ſelves*, debate the ſeveral wayes, and means that lead to't. I ſaid, we *May*, I might have ſaid, we *Muſt*, we *Ought* to do it: for (as the caſe ſtands) if either his *Majeſty* miſtake his *Friends*, or *They* the *King*; If *Honeſt* men either miſtake their *Enemies*, or *one another*, the leaſt weight on the wrong ſide, Hazzards the main, and Caſts the Ballance.

I come now (tho' unwillingly) to examine your *Cordial*, which I ſhall take in Sections, as it lyes, with due Reſpect to your *Perſon*, and exact Juſtice to your *Meaning*.

A

CORDIAL

FOR THE

CAVALIERS.

Worthy, and Deſerving Gentlemen,

1. IN *the Affairs and Traverſes of this life it is a true rule, (and 'tis a comfortable one)* That He who diſchargeth a good Conſcience, hath enough of his Own wherewith to reward Himſelf, though he receive no compenſation from any where elſe. *The World knows, and Envy it ſelf doth acknowledge, That in the late Confuſions, (which were of that length that might have ſhaken the firmeſt Spi-*

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rits in their Loyaltie) you have discharg'd a Good Conscience *three wayes, towards your* Creator, *towards your* Country, *and towards your* King; *your* Religion *bound you to the One,* Nature *to the Other, and your* Allegiance *to the Third; And although many of you have not yet receiv'd what you expected for the* two last, *yet touching the* first *whereunto the other also conduce) you are sure to have such a* Reward *one day, that will not only be above all* Merit, *but beyond all* Imagination *in the Kingdom of Eternity.*

1. The *Cordial* (Sir) of a *Good Conscience,* we carry in our Bosomes, for we have not flood out a Twenty years persecution, to *Blood, Beggery,* and *Bondage,* we knew not why. Nor are we *Fainting* yet, wherefore *this Drop of Comfort* might have been saved.

Should the same Fate, call us to do the same Part over again, (as things look scurvily) we would as chearfully lay down our *Rags* and *Carkasses* to serve his *Majestie* in *Being,* at the same rate, as we have *Hazzarded,* and wasted them: First, to *Defend* the *Murthered Father*; and then, to *Restore* his *Royal* and *Banish'd Successor.* This we would do, upon a single and changeless Principle of *Loyalty,* and *Honour,* without the aid of *Borrowed CORDIALLS.* And yet we thank you for supplying us even with what we did not want.

Your next care is to divert us by the *Rewards* of the *next world,* from attending our *Disappointments* in *This.* It is a *Christian Care,* and we acknowledge it, though possibly our *Misfortunes* might have brought us to That thought, without the help of a *Monitor.*

Thus far as *Christians*: You are now pleas'd to chear us up as *Patriots* and *Subjects.*

2. *Adde*

2. *Adde hereunto that I hold your Condition to be far from being desperate, but that you may receive Rewards, at least some Consideration from the other Two,* viz. *from your King and Country; for the present Parliament, which represents your whole Country, being compos'd of so many Wise, and well weighed Gentlemen (whereof divers have been* Co-sufferers *with you) will, as it is well hoped, out of a sense thereof, have such reflections upon your Sufferings and Services, both Active and Passive, that they will enable his Majestie, whom the Law stiles,* The Fountain of Honour and Bounty, *and whereof indeed no other* Power *should partake with* Him, *I say it may well be hoped, that this* Parliament, *before their Recesse, will put his Majesty in a Capacity, and Humblie Advise* Him, *if not to* Reward *you, yet to* Relieve *your present wants in such a measure, that the Steed may not starve while the Grasse growes.*

2. I think it would as well have suited the quality of our Pretenses, if what you call *Reward* had been stiled *Bounty*, or *Benevolence*: for the best Actions of a Private person, toward a Publique good, are no further *meritorious* than by *Imputation.*

As to the *major part* of the *Two houses*, we are as sensible of their *Affections*, as of our own *Distresses*: but so *Discreet* withall, as not to hope for Matters *Impossible*, nor to *ask* things *unreasonable*: and That's our Choyce; unless we much mistake the present state of this impoverished and exhausted Nation. But *Much, Little*, or *Nothing*, our *Duty* is still the same, and our Resolves to *Dye* as Loyal as we have *Lived*; without gaping after *Diego's Legacies*, and building Castles in the Ayre, to entertain our wavering or shrinking Spirits. From the *Two Houses*, your next motion is to the *King*.

3. *Y*

3. *You know well that the King hath been among us but a little more than the compaſſe of one year, And his Grand-father* Henry *the* Great *of* France, *was above ſeven years (which is an* Age *in our Law) before He could requite thoſe who ſtuck to Him not much above twenty months in making Him Maſter of the* Flowerdeluces; *You know the vaſt debts his Majeſty hath payed both by Sea and Land, which yet were not his* own, *nor his* Kingdoms, *but of that accurſed uſurping* Common-wealth, *which exhauſted more of the Publique Treaſure, than all the Kings of this Land, ſince Gold and Silver were firſt coyn'd in it; You know He is ſo ſhortned, that He hath not yet provided bread for all of his own Houſe; He is in ſuch a Condition, that He cannot give his* Royal Aunt *that treatment which might be expected; He hath not wherewith to go his* Progreſſe: *Conſider what vaſt expences his* Fleets *at Sea, his* Lifeguard, *with other Garriſons do ſtand Him in; As alſo what debts He drew upon Himſelf ſo many years b yond the Seas, for his neceſſarie ſubſiſtence, &c.*

3. So far are we from comprehending either the *Need* or *Reaſon* of this Argument, we dare ſcarce ask the meaning of it; or make appear how little it concerns us. Can it be Thought that *Worthy* and *Deſerving Gentlemen* (ſuch as you ſtile the *Cavaliers*) would preſſe upon the Kings *Neceſsities?* Truly Theſe *Hints* ſound little leſſe than *Accuſations.* Allow us we beſeech you to know ſomething of *Court-affairs* although we have no *Places* there: and to diſcern the *Bias* of the Seaſon as well as you can tell it us.

We can very well recount how long his Majeſty hath been in *England*; and we have read when *Henrie*

the

the Great of France, appointed *Pensions for lame Souldiers*, *Paid his old Debts*, and pass'd an *Edict* for the Squeezing of Publique Spunges. We know our Share likewise of the King's *Streights*, (and which is more, the Reasons of them) but what's all this to *Us*? We do not Importune his Majesty, nor Charge him.

Is it to say, that our Relief must be the work of *Time*; and to preach *Patience* to us? Truly 'twere hard we should not yet have learn'd That Lesson of all others which we have now been Twenty years in practising. But I shall wait upon you Forward.

4. *Now, whereas some object he hath rewarded* Roundheads, *Truly I believe if a Catalogue were made of those upon whom he hath conferr'd Honour or Office since his Return, there will be found above twentie* Cavaliers *for one of any other upon whom he hath set any marks of Favour. 'Tis true, albeit he came not in* by *the Presbyterian, yet he could not have come in* without Him *so peaceably, Though some alledge that what the* Presbyterian *did, was not as much out of a* Love to the King, *as out of a* Hatred *he bore to the* Independent, *who may be said to have us'd the* Presbyterian *as the* Fox *useth to deal with the* Badger, *who having found out his Chamber in the Earth, he so berayeth it, that the* Badger *comes thither no more, and so the* Fox *makes himself master of the hole.*

4. By your kind leave Sir, Count again, and I'm afraid you'll find a *Dozen* of *Larks*, and a *Capon*, instead of a *Dozen* of *Capons*, and a *Lark*.

We are not yet so Insolent as to Confine, and Question the King's Bounties; we do in truth complain, and grieve, to see a Faction pack'd by some whom his Majestie

Majeſtie entruſts, out of the rankeſt of his Enemies; and to ſee divers perſons recommended to the Kings Favour, and unknown receive it too, whoſe Foulneſs caſts a *Blot* upon the *Honour*.

Concerning the ſuppoſed *Antipathy* betwixt the wrangling *Presbyter*, and *Independent*: All comes to this; they are Two *Ravenous Beaſts*, that agree well enough to devour *Beeves* and *Muttons*, and prey upon the *Innocent*. So ſoon as the Object of their Common Appetite is ſpent, they fall to worry one another, yet in the heat of all their Fury, caſt but a *Sheep* betwixt them, (a *Cavalier*) they ſhall *Part*, *Reconcile*, *Fall on*, and *ſhare* the *Quarry*. Now to your next Exception.

5. *Whereas ſom except againſt his Majeſties lenity, and Indulgence, let Them know that* Mercy is the inſeparable Inmate of a magnanimous breaſt, and that the nobleſt way of Revenge is to forget, and ſcorn injuries; *I have read in Story, that one thing which made* Lewis *the twelf of* France *moſt famous, was a Speech which drop'd from Him, when being adviſ'd by ſome of his Counſell to puniſh ſuch and ſuch as were profeſs'd Enemies unto Him, while He was* Duke of Orleans, *He anſwer'd*, That the King of France doth not uſe to revenge the Injuries of the Duke of Orleans; *No more* (*with moſt humble ſubmiſsion be it ſpoken*) *doth* King Charles *reſent much the wrongs that were done to* CHARLES STUART.

5. This is to enter further then becomes us into the Actions of our Soveraign. We do not blame the King's *Indulgence*, but rather adore that Divine Sweetneſſe of

his Nature; yet we deteſt thoſe wretches that abuſe it, and we affirm, that *Miſ-placed Mercy was his Fathers Ruine.* To ſay that the *Snake kill'd the man that gave it Life, and warm'd it in his Boſome*, reflects upon the *Serpent*, not the *Charity.*

Nor by your Favour Sir, is the *Exerciſe* of *Mercy*, a Virtue, in all Caſes: Suppoſe *Six* Perſons ready to periſh for want of Bread; *Three* of them, *Murtherers*, and my *Enemies*; the other *Three* my *Honeſt Friends*: I can relieve but *Half*, which *Three* ſhall I ſave? Or if I be uncertain how my ſtock will hold out, with which ſhall I begin? In this caſe, were not *Mercy* to the *Guilty*, *Cruelty* to the *Innocent? Love your Enemies*, is not *Hate your Friends: A will to ſave All*, is indeed a *Princely Virtue*, but he that makes the *Experiment*, ſhall moſt Infallibly *deſtroy the beſt.*

As your Diſcourſe of *Mercy* (to my thinking) *needs* a Diſtinction, ſo has your Application of it, one too *much. King Charles* diſtinguiſhed from *Charles Stuart?* All was *King Charles, Father* and *Son*; without the Interruption of a moment: nor were the wrongs done to *Charles Stuart*, but to *King Charles.*

6. Therefore, Noble Cavaliers, poſſeſs your Souls with Patience, We have a moſt gracious King who is in the Meridian of his years, and will live to reward all in time. In the confuſed medley of mundane affairs, the Proverb often is verified, Some have the hap, but ſome ſtick ſtill in the gapp, *Some have the fortune of preferment, ſome not, and 'twill be ſo to the worlds end. The* Author *hereof though during the many years that he was in priſon for his loyaltie, had* 3. *ſworn over his head in an Office of Credit that he ſhould have had* de jure, *yet it nothing diſcompoſeth him, being*

being more than in hope of a compensation some other way.

6. Why *Noble Sir*, (at your Request) we *will possesse our Souls with Patience.* We know the *King*, and our own *Duty*, and we shall rather *serve* him, without *Flattering*, then *Flatter*, without *serving* him. We never hackny'd out our selves for *Wages*, or *Reward*; and sure that distance from whence your care descends to overlook us, makes us appear *Lesse* then effectually we *Are*. You treat us in a Phrase, better apply'd to stop a Bawling *Mutiny*, than to compose a *Generous* Passion.

If we are *sad*, 'tis not so much because we are *Poor*; nor has our *Grief* any *disloyal* mixture. But will you know what troubles us?

WVe find the *Court* dangerously throng'd with *Parasites*: *Knaves* represented to the *King*, for *Honest* men, and *Honest* men for *Villeines*: a watch upon his Majestie's Eare, to keep out better Enformation: *seditious Ministers* protected, and encouraged: *Libels* against the *Authority*, and *Person* of the *King*, dispersed even by his Majesties sworn Servants; and to *Discover* Treason, is of a consequence (in some respects) more hazardous, than to *commit* it.

These are our *Grievances*, and to find the Reverence of Government *invaded* by the *pretending*, but *mistaken Preservers* of it.

Let any man tell *Titon* (a *Stationer* in *Fleetstreet*, and now of the *Royal* Trayn) of his **True Pourtraicture of the Kings of England**, printed in 1650. where the whole Line of the *Stuarts* is branded for *Spurious*: —— his Sacred *Majesty* now living, stung with the most exqui-

fite, and piercing point of *Rhetorique* and *Malice:* —— —The late *King* handled worſe than common modeſty would treat his *Murtherers* : —— Let a Man mention this, I ſay, and his mouth's ſtopp'd with the *Act* of *Indemnity* : although this very Perſon hath of *Late* publiſh'd a Pamphlet, of near equivalence to *This*, againſt our Gracious, and abuſed *Soveraign*. Are we obliged by the Act of *Oblivion*, to quit our *Nature*, and our *Reaſon* with our *Paſſions*: —to ſuch a Loſſe of *Memory*, as utterly defaces the very *Images* of things *Paſt*, and robbs us of the benefit of our dear-bought *experience?*

VVe have our *Private* Cauſes of Diſquiet too, but *Patience* is your adviſe, and without more adoe, wee'll take it : eſpecially encouraged by the Preſident you ſet before us, your *Patient ſelf*. And yet if your *Compoſure* proceed from your *Compenſation*, (as the Cohærence renders it) your Inſtance does not reach *us*.

We do not envy you the *Glory* of your *Sufferings*, and yet we do not *need* your *Pattern* to proceed by. We have among our ſelves Sir, divers that would more willingly *Repeat* the very *Loſſes* and *Hazards* themſelves then the *Story* of them : and for that modeſt Reaſon, the *Words* of *Some*, weigh down the *Actions* of *Others*.

You proceed, and conclude Thus,

7. *And as we have a* Gracious, *ſo have we a* Glorious *King, the moſt Glorious that ever wore theſe three Crowns, For all the eyes of Chriſtendom are fix'd upon Him with a kind of aſtoniſhment and admiration; and not only of Chriſtendom, but of all the World beſides, for 'tis written that the Great Turk ſhould ſay,* If he were to change his Religion, he would fall to Worſhip the God of King

Charles

Charles of *England*, who hath done ſuch miracles for him, *ſuch miracles that no ſtory can parallel*: *And certainly*, God Almighty muſt needs love Him for whom he doth miracles: *which that his Divine Majeſtie may continue to do, are the inceſſant Prayers of*

20 Julii 1661. J. H.

7. We do not underſtand the Phraſe of the *Court*: A *Gracious* Prince we have, no doubt, as ever Liv'd: but how ſo *Glorious*, if ſo oppreſt as you have rendred him, we do not comprehend. *Great*, as he is *Good* we wiſh him, and let That ſuffice. *Love* is the beſt *Praiſe*, and the beſt *Language* of the *Soul* is *Action*. Till we are call'd to *That*, our Prayer ſhall be, *that all the* ENEMIES *of the laſt King, may prove the* FRIENDS *of this*.

R. L.

But where's the Cordial all this while? you pretend to comfort people under *Corporal neceſſities*, by telling them, they have a *Gracious Prince*, and a *Good Cauſe*; you bid them not *Deſpayr*, for it is poſſible they may receive their *Reward* —when the Publique ſhall have nothing elſe to do with their mony. (that is, at *Laſt*.) VVords will not feed the *Hungry*; nor Speculations clothe the *Naked*. This is no more than what we might have heard from a Good Old wife in a Chimny-Corner. *Have a good Heart*; *God's all-ſufficient*. This may Relieve the *Mind*, but not the *Body*.

Your *Fourth* and *Fifth* Sections are ſpent in the *Defence* of what we do not *Oppoſe*, and not without Miſtake,

take, even in the ground of your Plea. The King may give his *Honours* and *Rewards*; - *Pardon*, or *Punish*, where, and as he pleases, (that is, he may forgive such faults as God allows him to dispense with.) but still, your *Twenty* to *One*, is more oddes than the propoition will bear.

The learned Bishop *Sanderson*, concerning *Oathes*, tells us, That *an Errour in the substance of the thing, which was the proper cause of the Oath, renders the Promise Invalid, and the Obligation void.* (Lect. 4. Sect. 13.) Upon which *Equity*, it may be a question, whether his Majesty be bound, or not, to make good all those Grants, which by Deceipt, *about the substance of the Thing*, have been obtained from him; *the proper cause* whereof was his perswasion of their *Loyalty*, to whom he pass'd such Grants. Under this Notion have been Dignified some Persons, with whose Character I shall not foul my Paper, further than Thus: Those blessings which his Sacred Majesty meant to shed upon his *Friends*, fell upon his *Enemies*; *The VOYCE was* JACOBS, *but the HANDS are* ESAU'S.

Upon the Main, your Paper bears the *Name* of a *Cordial*, without the *Effect* of it; and such is our Condition, that it is equally dangerous either to *fasten* upon *false Comforts*, or *neglect True ones*. VVhat the King *Does*, or *Is*; what Hopes of *Profit* or *Reward*; is not one jote material to our businesse. The Rule of *Loyaltie* is the *same*, whatever may be the humour of the Prince; and he that makes Profit the *Reason* of his *Virtue*, will, when that Reason is gone, think it likewise an *Excuse* of his *wickednesse*. Our best part is to behave our selves with *Clearnesse* and *Prudence*; and *honourably* to *Bear* what we cannot *honestly avoid*: without *mincing* or *palliating*

liating the *worſt*, or Looking into the *Starrs* for *Better*.

We have an *Uncertainty* of *Events*, *before* us; of *Decree*, *above* us; of *Counſells*, and *Deſign*, *about* us; a *Light*, and *Guide within* us: and, *if there be no new thing under the Sun*; the *Future* is *Behind* us.

Be it our Care then to diſcover, — *what Dangers* threaten us; from *whence*; which we *may* ſtruggle with; which not: how, *fairly* to ſhunn all; and by the ſquare of *Honeſty* and *Reaſon*, mend a bad Game: All which may be effected; by procuring that his *Majeſtie* may neither miſtake his *Friends*; nor the *People* his *Majeſtie*: together with a *waryneſs*, not to *rely* upon our *Enemies*, nor to *Divide* among our *ſelves*.

Theſe *Four hints* duly obſerved *ſecure* us; (without a Miracle) as on the Contrary, we fall into *Diſorder* and *Confuſion*.

The *Firſt*, and *grand Expedient*, is ——

I. *That his Majeſty may rightly underſtand his People.*

A Failing in this point would prove a Miſchief without *Remedie*, or *Comfort*: one of the ſaddeſt Judgements can befall a Prince or Nation. It gives *Authority* to a general *Ruine*: puts *Loyaltie* out of countenance; and it makes Faith and Honour cheap and ridiculous.

As the Miſtake is Mortall, ſo 'tis not *eaſie* to diſtinguiſh betwixt Truths and Appearances; eſpecially for a Prince ſo long unwonted, and ſo much a Stranger to his People. Mens *Hearts* are not read in their *Faces*; and we live in an age, where commonly the *Blackeſt Souls* wear the *cleereſt Forheads*; and *Confidence* ſupplies the place of *Merit*: Let us not wonder then at benefits miſplaced

misplaced, but rather labour to prevent, by better Information, so many dangerous, tho' well-meaning disappointments: for his Majestie hath no other means of knowing his People, then either faithfull *Notice*, or long *Observation*; and *Delay* kills us.

This is not yet to impose upon his Majesties Free grace; or intercept the Course, and Influence of his Royal Goodness, We are, with Reverence, to beleeve that where he knowes the *Person* he *Preferrs*, or *Saves*, he knowes likewise the *Reason* of his *Bounty* or *Mercy*: and we are not to pry into forbidden secrets. But where we find the King a Stranger either to the *Action* or the *Person*; we may with fairnesse enough humbly acquaint his Majesty, that such and such *Decimatours*, or *High-Court-of-Justice-men* sit now upon the *Bench*: what such *Ministers* were; such and such *Officers* of the *Army*: These *Privy-Chambermen*: Those *something else*.— In fine, what hinders us to present his Majesty frankly with a view into what peoples hands, Offices of *Trust*, *Credit*, and *Profit*, are generally committed throughout the Nation? when the King shall see, how much beside his Royal expectation things are caryed: a Design set on Foot by the Confederates against his Father; (for these *Agreements* are not the work of *Chance*) the *Cropp* of *one* Rebellion to become the *Seed* of *another*, and his gracious Act of *Pardon* to his *Enemies*, render'd (so much as in them lyes) a *Condemnation* of *Himself*, and *Friends*: his Princely Wisedome will proceed according to the motions of his own good Pleasure, and There we are to acquiesce, without presuming to *Advise*, or *Direct*, unlesse our Lord and Master will have it so; for having declared the matter of *Fact*, the *Judgement* and the *Processe* rests in his *Majesty*.

By

By these means may the King assure himself against an *open Combination*; the danger of having his *Person* seized by his *Authority*; which tho' a *great*, is not the *onely* hazzard our blessed Soveraign lyes exposed to. (*whom in his boundlesse mercy God deliver from all Conspiracies.*)

There are *Four* sorts of people, which, beyond doubt, his Majesty will have a care of: 1. *His unconverted Enemies.* 2. *His temporizing Friends.* 3. *A corrupt Clergy.* And 4. *A riotous Commonalty.*

The methode of Sedition, is first to expose a Prince to *Contempt*; and by Degrees to *Hatred*; The *Former* of which proceeds very often from too much *Lenity*, *Humility*, or *Patience*, toward Persons apt to abuse it. The Latter; *from the change of antient Lawes, and Customes, — Personal Cruelties, — Profusion of the Publique Treasure, and the Raysing of some few Families upon a General Ruine.* VVhich Favourites are still the Forwardest in any dangerous Revolt, against their Maker. For whosoever *Askes* and *Getts* more than befits a Prince to *Give* him; as in the *Obtaining* of it he preferr'd his *Own* Good to his *Masters*, so shall he in the *Keeping* of it; and joyn his Interests with the stronger Party.

Concerning *Unconverted Enemies*, enough is said already; and for the other *Three sorts of People* above-mention'd, the very Naming of them should suffice, but that the *Order* of this Discourse will have it otherwise.

A word then touching the King's *Temporizing Friends*, who tho' lesse *Numerous*, possesse yet greater Advantages, in regard of *Confidence*, and *Security*, than Temporizing Friends.

ſuch whoſe Actions Common Reaſon cannot but look upon with an Eye of Jealouſie. The *Other*, deſign an *Open Force* upon the Crown; *Theſe undermine it*; and in their ſeveral Stations cloſely ſerve the Thriving Intereſt. But *Theſe*, his Majeſty may give himſelf the beſt accompt of, and doubtleſſe does, ſees all their doublings; and will, when time ſerves, make a ſeaſonable uſe of his Diſcoveries. His VViſedome knowes how to diſtinguſh a Perſon that ſollicites him againſt his *Conſcience*, *Honour*, or *Reaſon*; from one that *Loves* him.

Evill Counſellours.

He that excites a Prince to tranſgreſſe a *Publique Law*, unleſs to ſave the Authority of Law it ſelf, is an *Enemy*.

He that deſires a Prince, by ſtopping the mouthes of ſome *Few* Beggers, to make *Many*; is an *Enemy*.

He that perſwades a Prince to advance *mean perſons*; is an *Enemy*.

He that adviſes a Prince to leave *Old Friends* for *New*, to *reward Treaſon*, and let *Loyaltie* go a *Begging*; is an Enemy.

In Fine: he that preſſes a Prince to any action of generall Incovenience, does his endeavour to divide him from the hearts of his people.

Thoſe that would make him *Cheap*, go other wayes to work: and when a Prince is neither *Lov'd*, nor *Fear'd*, hee's in an ill Condition.

He that diſputes the *Mandates* of his Prince: neglects his *Proclamations*: behaves himſelf *Rudely*, or talkes *ſcurrilouſly* in his Preſence, —— leſſens the *Reverence* of Majeſty.

A Corrupted Clergy.

In the *Third* place, comes a *Corrupted Clergy*, none of the leaſt *Plagues* to a Civil Government, where-

ever

ever the *Corruption* lyes, whether in *Doctrine*, or in *Manners*: The *One*, casting a Scandal upon *Religion* it *self*; the *Other*, seducing the People from the *Right*. And this may be observed, the *worse Cause* commonly carryes the *best outside*; and by *excessive shews* of *Holyness*, takes off the Peoples thoughts from observing the *little Truth and substance* of it. On the Other side; some *Scandals* to the *Character* there are, that are more carefull how they *Teach*, than how they *Live*; as if a little *Knowledge*, and a *Good Cause*, would bear out an *Enormity* of *Manners*. That side that *Drinks* lesse, takes it out in *Treason*: which is, beyond controversie, the *excellency* of VVickednesse; for *Lucifer himself* was but a *Traytour*.

In Fine, the *Clergy* is in his Majesties eye, whose Care, and Prudence will easily discern, and purge (tho never so small) the unhappy mixture.

The *Fourth*, and last Member of This Division, is a *Riotous Commonalty*: which with great ease may be *obliged*, and cannot without great *hazzard* be *neglected*.

The King may need in this particular, some more expresse Information, concerning the severall Interests of severall places; and the Different Humours of the People. But let *one General* serve for *all*: the Prince that Pinches their *Bellies*, loses their *Hearts*. Sir *Francis Bacon*, in his Essay of *Seditions*, tells us, That *the multiplying of Nobility, and other degrees of Quality, in an over-degree of proportion to the Common people, doth speedily bring a State to Necessity*: which becomes yet more dangerous, where it happens that the *Antient Nobility* is shrunk *into* Nothing, and the *New Nobility* are to be

The Commonalty to be obliged.

rayſed *out* of nothing: For *There*, beſide an univerſall *Hatred* toward thoſe that are enriched out of the *Common-ſtock*, there is alſo a ſtrong and powerfull *Pitty* toward thoſe that are caſt down, who under the Temptations of *Great Indignities*, and *Fair Occaſions*, muſt be exceeding *Honeſt*, not to be *Troubleſome*.

To conclude; Thoſe diſcontents muſt needs be dreadfull, where *want*, *Diſgrace*, *Revenge*, *Number*, and *Conauct*, meet to promote a Common miſchief, and only *Paſsive Chriſtianity* to keep the Peace.

Although we have been larger then becomes us poſſibly, in the Diſcourſe of publique *Enemies*, and *Dangers*, it remains yet that we ſay ſomething concerning his Majeſties *Friends*: That is, *Thoſe* of his *Friends*, of whom we have ſaid nothing among his *Enemies*.

The Kings *Old Friends* more numerous than his *New*.

Wee'll take a view, Firſt, of their *Bulk*: Next, of their *Quality*: becauſe it is the common buſineſs of the Popular Faction, to cry *themſelves* up for the *Loyal* and *Numerous* Party: and to diſparage thoſe that *are* ſo.

The Number of the *Non-conformiſts*, is no ill Calculation of the others ſtrength: for (except *Romaniſts*) the *King*, and the *Church* have certainly the ſame *Friends*, and for the moſt part, the ſame *Enemies*. Upon that Reckoning will ariſe the odds of at leaſt *Thirty* for *One* throughout the Nation. Even in *Covent Garden*, a Pariſh of the *Geneva ſtamp*, the odds was little leſſe, betwixt the late Petitioners for the *Common Prayer*, and the *Oppoſers* of it. But in the Generall *Declarations before* the Kings Return, and the *Appearance afterward* to receive him, the Diſ-proportion was yet *greater*, and more *evident*.

What was the Reaſon, that the *Godly Legions* after they

they were baffled by the *Independents*, would never yet joyn frankly with the *Royaliſts*, but upon all occaſions left them ſtill in the Lurch? Save only *This*: They were affraid of being *Over numberd*, and ſo enforced to do his *Majeſties* buſineſſe, when they intended but their *Own*. In brief, they'll make a ſhift to croud half a Dozen Churches here about the Town, and they ſhew All.

Come to the teſt of *Loyalty*, 'tis more unequall. Their Faith, at beſt, is but of *late date*, *doubtfull continuance*, and *ſuſpected credit*: (For, one eſſential of *Repentance*, is *Reſtitution*) But we live in an age of *Miracles*. 'Tis a ſtrange thing, that in the ſame inſtant, all thoſe that had been Twenty years *againſt* the King, ſhould become his *Friends*, and thoſe that had been as long for him, ſhould become his *Enemies*. More Loyal.

He that would take a juſt accompt of the *Other* ſide, let him begin with the firſt War, and ſee how much *Noble*, and *Loyal* Blood was ſpilt before the devout Traytors reach'd the *Kings*; — How many Honourable, and Wealthy Families were brought to Beggery; — How many *Poyſon'd*, and diſpatch'd in Gaols, and for no other Crime, but that they lov'd his Majeſty.

Look *forward* now, and ſee if the Survivours of that execrable Tragedy, prov'd not as faithfull afterwards to the *Son*, as they had been to the *Father*. Was ever any *Tyranny* more *ſevere*? any *Conqueſt* more *Abſolute*, any *Attempt* more *Difficult*? Yet *Poor*, and *Diſarm'd* as they were; — *Death*, and almoſt *Impoſſibilities* before them,—no *Friends* to *Second* them,—no *Reward* to *Encourage* them;—Did they not ſtill purſue the *Royal Cauſe*, —*This* Prince his *Right* and *Title*; when theſe

these gay Gentlemen, were quiet Lookers on, that now perſwade his Majeſty *They did the Buſineſſe*. Nor was it *Raſhneſs*, or *Deſpair*, that Prick'd them on, but *Duty*, and *Honour*; for if they would *Then* have been *Villeins*, 'tis poſſible they might *Now* have paſs'd for *Honeſt men*.

VVhen they could *Act* no longer, they ſerved the King by *Suffering*, and their *Bloods* fill'd up the meaſure of their Enemies wickedneſſe, by *Dying*, Ripening that Vengeance, which *Living* they could not execute. These are *Truths*, and the whole Nation can beare witneſſe of them.

VVhat can thoſe People mean then, but Miſchief to the King, whoſe buſineſſe 'tis further to ruine thoſe, that are already undone for Serving him? *God grant his Majeſty may not miſtake his Friends.* However,

II. *God forbid that we ſhould miſtake his Majeſty.*

IN this particular, our Duty is *ſhort*, and *Open*. VVere all the Ills we ſuffer, (joyned with as many more as we have hitherto endured) impoſed upon us by the direct *Will*, and *Order* of the King.—— If he ſhould ſay, *Hang* half my Friends for their *Fidelity*, and *Starve* the *reſt* for *Gaping* when they are *Hungry*:—— We ought to take all This, but as a ſad Occaſion of greater Honour; a ſharper Tryal of our Faith: or at the worſt, as an unkind requital of our *Love*, but no diſchargo of *Duty*.

The *Authority* of Princes is *Divine*; and their *Commiſſion* makes their *Perſons ſacred*. If *They* tranſgreſſe, 'tis againſt *God*, (whoſe Officers and Deputies they are)

are) not against *us*. If *We* transgresse, 'tis both against *God*, and *Them*; —— *a double Disobedience*.

This is not yet to say, that we are bound to thrust our Necks into the Nooze, and offer up our selves as willing Sacrifices, to appease the Spirit of Rage and Cruelty. No, we may fairly shun the *Mischief*, (unlesse a greater come in Competition) but not oppose the *Power*. That Subject is guilty of his Masters Bloud, that sees the Person of his Prince in danger, and does not interpose to save him; though he be sure to Dye, *himself*, even by the hand of him whom he Preserves.

Nor is it enough for Subjects, to keep a Guard upon their *Actions*, unlesse they set a Watch likewise before *the Doors of their Lipps*; their *Tongues*, must be Tyed, as well as their *Hands*; Nay, and the very Boylings of their *Thoughts* must be suppressed.

We that are thus instructed in the Grounds, and Termes of Duty, even toward the *worst* of Kings, cannot mistake our selves sure toward the *Contrary*; and become doubly Guilty; *First*, by impuring our Misfortunes to a wrong Cause; and *then*, by an undutifull and simple menage of them.

There is a *Gulfe* betwixt his *Majesty* and *us*: and, as yet, *Darkness is upon the face of the Deep*; *One* does not clearly understand the *Other*.

Misunderstandings fomented betwixt the King and his Party.

His Majesty is told indeed of a *Loose*, *Beggerly*, *Prophane*, *Tippling* sort of People, that call themselves *Cavaliers*: against whom, under that appearance, came forth his Majesties *Proclamation*; by *Some*, intended as a Stabb and Scandal to the *Royal Party*, but in the *King himself*, an Act of *Piety*, and *Prudence*. Some that in probability occasioned *That*, should have done well to have got one Clause inserted, *against Those that deny*

the Kings Authoritie to be above that of the Two Houſes.

On the Other ſide; *We* are not leſſe perplexed about our *Soveraign*; all Meanes are uſed to *Create*, *Quicken*, and *Foment Miſ-underſtandings*.

The *Laſt* was *Our* King, the Godly Party tells us, but *This* is *Theirs*; and the *Presbyterian* muſt be now the *White Boy*, which looks as if 'twere ſo indeed, if we compare *Conditions*, and ſearch no further then the *Outſide* of the Differenee. He that ſees *Cromwells*, *Bradſhaws*, *St. Johns* his Creatures, nay and the meaneſt of them, laden with *Offices*, and *Honours*, may give himſelf a ſecond Thought to underſtand the meaning of it: eſpecially conſidering how many thouſands of Loyal Subjects are ready to Periſh, for want of that, which in great ſuperfluity is ſcattered among ſcarce ſo many ſingle perſons of the other ſide.

Theſe Incongruities may trouble us, but to impute them to the King, were to commit a ſin againſt *Duty* and *Reaſon*. So far is his Majeſty from *Allowing* or *Directing* them, they are kept as much as poſſibly, from his bare *Knowledge*: The Plot is laid againſt *Him*, and as they did before, they do but now remove his *Friends*, to make way to his *Perſon*. The Reaſon why we are not Relieved, is *This*, we put our Buſineſſe into wrong hands, and apply to the *Cauſes* of our miſchief for the *Remedy* of it.

If we look cloſe to the matter, we ſhall perceive that many of the Kings Favours were *Extorted*; *Some Surreptitiouſly* obteyned; *Others*, *Abus'd* and *Miſapplyed* by ſecond hands, that were entruſted to diſpoſe of them better. But Finally, Thoſe which the King himſelf beſtowed, were given by the unqueſtionable Prerogative of his own Freedom, the *Grounds* whereof, in

Part

Part we *know*, and in the *Whole* we *Reverence*.

There are another ſort alſo of *cold Comforters*, that tell us, *'tis not Time yet*. This, to a company of wretches that can *ſtay* no longer then they can *Faſt*, yields little ſatisfaction.

Are we ſuch *Owles*, as not to ſee the Sun at Noon? 'Tis time *Enough* for ſome that tell us theſe fine things, (even before the *Kings Revenue* is ſetled) to beg their *Fourty*, *Fifty*, nay their *Hundred Thouſand Pound* a man, and when the Nation ſhall be drawn ſo low, that every *Tax* runs *Blood*; 'tis then *Prognoſticated*, that ſomething ſhall be done for *us*: That is, the Honour ſhall be ours, to finiſh the undoing of the Nation, and furniſh Argument for another War.

This conſequence looks not much wide, but to prevent the worſt, *rather let us Reſolve to ſuffer any thing for his Majeſty, then cauſe him to ſuffer in the Leaſt for us.*

Having hitherto diſcours'd *the high Neceſsity of a right underſtanding betwixt King and People*: Our next concern is,

III. *Not to miſtake our Enemies.*

To prevent miſtakes; by *Our* Enemies, we intend only the *Kings*.

IT was a Jolly ſaying betwixt Jeſt and Earneſt, of a *Presbyterian* to *a Cavalier You told us* Wee *were Rebells once, but wee'll make* You *ſo now, before we have done with you*, and That's one part of their Deſign. If they can neither *Sink*, nor *Scatter* us, then to *Tranſport* us into undutifull diſtempers, by (that which makes the *Wiſe man*, *Mad*) *Oppreſion*. Rather then faile, they

ſhall Vote *Loyalty*, *Rebellion*, and charge the Author of this plain and honeſt Pamphlet, with *Treaſon*. But other Treaſon then Adherence to the *King*, the *Law*, *Conſcience*, *Honour*, and *Reaſon*, they ſhall never bring us to. They do wiſely therefore to give the main *Attaque*, where we are *Weakeſt*, and to attempt firſt upon our *Neceſſities*, for they know our *Honeſty* will hold out longer then our *Fortunes*.

By this Courſe, they purpoſe to leſſen both our *Credit*, and *Number*, for *Poverty* is a fair ſtep toward *Contempt*, and they think *want* will drive men any whither to ſeek their *Bread*. They are not Ignorant of the Likelihood of (what they more then Covet) a *Forrein War*, from whence (how fatall ſoever it prove to the Publique) they may pretend to reap theſe two Advantages. *Firſt*, they may pack their Gang with more Security at *home*, when the Peoples eyes are all *abroad*: *Secondly* they fore-caſt to have the Quarrel fought by the Hands of *Cavaliers*, which is no other then to commit that Buſineſſe to be diſpatch'd by *Foreigners*, which they cannot ſo conveniently do *themſelves*. That it will come to this, may rationally appear from the Conſtitution of thoſe Miſſions allready deſigned.

When by the Fate of *war*, or that of Extreme *Need*, *ſome* are *Deſtroy'd*, the *Reſt Diſperſed* of the *Kings Party*, and the deſigning *Fact on* yet *entire*: who is not Prophet enough to fore-ſee the event?

This, *This* is the *Reward*, his Majeſties *new Friends* have prepared for his *old Ones*. But *Fore-warn'd*, *Fore-arm'd*.

Let not a drowſie, mopiſh Charity betray us into another Opinion: Are They Converted? where's the *Peccavi*, and the *Thirty pieces of Silver*: the *Confeſſion*, and

and the *Restitution*? where's the Inseparable Companion of *Repentance*, *a Godly Sorrow*; a *Detestation*, not onely of the *Sin* it self, but even of all their *Complicates*, in so egregious a VVickednesse? Their *Knottes* and their *Dependencies* are still the same they were. They are too *Jovial* to be *Penitent*. In summ; if they *are* Penitent, where are the *Signes*, or *Fruits* of their Conversion? If *not*, they are *Dangerous*. What doe we see more now than we did in 1641? Or in effect was not the *Gospell-Prologue* to the Death of the Late King, the very Ayre of what we hear at present?

But that we may not be thought to babble, *let the whole Puritan Conclave lay their Heads together, and bring their Party off; or if they do not, let them acknowledge that for once a Cavalier* was in the right on't.

If the People of whom we treat, be not Penitent, the King cannot be safe in their hands: If they be Penitent, then are we to seek for a Religion: If they were never in the wrong, then they'll use this King as they did his Father.

TO passe over those properties of *Repentance*, whereof *God*, and their own *Souls* are the onely Judges, namely, *Contrition* and *Conversion to God*. We'll look a little what the Church sayes concerning the *Other* two, to wit, *Confession* and *Satisfaction*.

Amesius sayes, that a *Publique Confession* of *Publique Sinnes* is necessary, to avoyd the Contagion of a Scandalous example. *Lib.4 de Consc. cap. 15.*

Preston in his Sermon upon *Judas* Repentance reckons

Confeſſion a part of *Repentance*; and ſo does *Calvin* in his *Harmony* upon the *Evangeliſts*. But *Muſculus* upon *Matt.* 27. 3. moſt expreſly. *Ad veram Reſipiſcentiam pertinet peccati Confeſſio; non ea tantum quæ deo fit, ſed & quæ hominibus, quorum id intereſt, &c.*——

Confeſſion, (ſayes he) *is requiſite to true* Repentance, *not onely That to God, but to Men alſo*; (*ſuch as are concerned in it*) *that is, to Thoſe againſt whom the offence was committed, and to ſuch as to whom occaſion was thereby given of offending.* Judas *his ſinne was againſt* Chriſt; *but in Betraying the Innocent Bloud, he miniſtred occaſion to the Prieſts and Elders of* Sinning, by giving them the means of Taking and Condemning him, for a ſumme of mony: — *ſo he confeſſed as well before the Prieſts and Elders, as to God.*

I *have ſinned* (ſayth *Judas*) *in Betraying Innocent bloud. He does not ſay*, (*Peccaſtis*) YE *have ſinned in* CONDEMNING *Innocent bloud, but he complains that* HE HIMSELF *had ſinned in* DELIVERING *it up.*

Now concerning *Satisfaction.*

Non Remittetur Peccatum niſi Reſtituatur ablatum: ſaies St. *Auguſtine.* No *Reſtitution*, no *Remiſſion.*

Non-Reſtitution is Damnation; *and Reſtitution is the way to Salvation*, (ſaies *Stock* of Repentance, p. 102.) and again: *If it be a ſin to Take, it is a ſin to Keep.* (Ibid. p. 92.)

Non eſt vera Pœnitentia, ubi non Redditur quod malè fuerat ablatum, (ſaies *Marlorat* upon Matth.)

Perkins, Dike, Calvin, all the world agree upon the Neceſſity of *Reſtitution.* In fine, *Non-Reſtitution* is *Theft.*

If it be objected; well, but ſuch and ſuch are *Poorer* then

then they were, others have *gotten Nothing*, and the reſt are *Pardoned.*

The Caſuiſts tell us, that whoſoever *Commands, Directs, Favours*, or *Abets any unjuſt Action, the conſequence whereof is Damage to another* : —— That Perſon is bound to *Reſtitution.* But we might anſwer, that much was ſpent of what they took from the *Cavaliers*, to bear up againſt the *Independents.*

As to the *Act of Indempnity* : *That* ſaves them from the *Law*, but *in Foro Conſcientiæ* 'tis no acquittal: It diſcharges the *Penalty*, but not the *Crime*, only an effectual *Repentance* can do that, which cannot be admitted without *Reſtitution.* 'Tis not an *Act of State*, that can diſſolve a *Ty of Conſcience* : that were to argue, as if a *Parliament* could forgive *Sins.*

At the laſt day, when Inquiſition ſhall be made for *Bloud, Theft, Oppreſſion, &c.* —— We dare appeal to the Sworn Patrons of the Cauſe, *Smectymnuus* themſelves: what will an *Act of Indempnity* avail, in Plea before the Great Tribunal?

So many *Parents* made *Childleſſe* by *Thy Sword*; ſo many *Children Fatherleſſe*; the Bloud of ſo many thouſand *Loyal Subjects* ſpilt like water, *Common*, and *Noble*, and at laſt the *KINGS* : and all this in a Cauſe where every *Thought, Word, Action of Agreement* was a *Murther. Why ſhouldeſt not thou be Damn'd?*

Lord (ſaies he) MURTHERS *are Pardoned by the Act of* INDEMPNITY.

So many *Plunders, Robberies, Sequeſtrations, Decimations, Confiſcations*: —— to the undoing of many thouſand rich Families, and twenty times as many of the poorer

poorer ſort, that depended upon them : — What *Sorrow*, *Acknowledgement*, *Reparation*, for all theſe Injuries? what token of *Repentance*? why therefore ſhould'ſt not thou be Damn'd?

Hee pleads the *Indempnity* too.

So many *Grave Divines* poyſon'd in *Wincheſter houſe*: ſo many honeſt men of all ſorts and qualities, deſtroy'd by all varieties of miſery: *Smother'd*, *Famiſh'd*, ſold for *Slaves* becauſe they would not *fight* againſt their *Prince*, nor *ſwear* againſt their *Conſciences*. Why ſhould not ye that did all this, be Damn'd?

The Act of Indempnity ſtill.

Go to your *Rabbi Buſy's* now, your three-pil'd goodly Levites, that when ye did all This, call'd you a *Holy Covenanting People*: bid them look over their whole ſtock of *Shifts* and *Popular Diſtinctions*, and ſhew ye the leaſt ſhadow of a Comfort. Which if they do, they muſt overthrow this Aſſertion.

Without REPENTANCE, *there can be no* SALVATION; *and without* RESTITUTION, *no* REPENTANCE.

If it be ſo, *this* were a Theme much fitter for a *Pulpit-Zeal*, then *Lawn Sleeves*, or the Croſſe in *Baptiſm*: but in this point our *Goſpel Miniſters* are as mute as Fiſhes, which manifeſtly ſhews the Core of the *Faction*. How can theſe people ſleep with all this weight upon their Conſciences, unleſſe by virtue of One of theſe *Two Cauſes*? The *Former*, a *Reprobated*, *and unfeeling*

hardneſſe

hardneſſe: *the Other*, *a good opinion of their firſt Engagement*. he *One* way, they are our Enemies upon a Principle of *Fudgement*: and the *other* way, upon a ſcore of *boundleſſe, faithleſſe wickedneſſe*.

The uſe we are to make of All, is onely to look to our ſelves, and to commit nothing to *Hazzard*, that may be ſecured by *Prudence*. Which cautionary *Prudence*, muſt not yet carry us beyond the line of *Duty*: For tho' as *Chriſtians*, *they* are not *abſolved* by the Act of Indempnity; yet as *Subjects*, *Wee* are *Obliged* by it, nor ſhall we ſtart an Inch from the Literal ſtrictneſſe of it.

It is an Act of *Free*, and *General Pardon*, *Indempnity*, and *Oblivion*, granted upon ſuch *Reaſons*, and *Conditions*, with ſuch *Proviſoes* and *Limitations* as are therein expreſſed; extending from *January* 1. 1637. to *June* 24. 1660.

As it is a *Pardon*, we complain not; Nor doe we pretend any *Legal Right* to what we have *Loſt*, in queſtioning their *Conſcientious Right* to what they have *Taken*. If *They will* do what they ought *not* to doe;—*Keep it*;-- *We* ſhall however *doe* what we *ought* to do;—Sit down with *Submiſſion* and *Patience*, ſo that the *Indemnity* is ſafe too.

Nor do we at all entrench upon it as an Act of *Oblivion*: which forbids the MALICIOUS *Revival* of paſt differences; and directs to *the burying of all Seeds of Future Diſcords*, *and Remembrance of the Former*, *&c.*——

If the ſame things are now done over again by the ſame Party, where lyes the MALICE of ſaying, Have a care of the ſame hand again? This is a hint of *Caution*,

tion, not of *Animosity*: a means to *Prevent* Mischief, not to *Cause* it.

Nor do Wee charge *Particulars*: for beyond doubt, there are True *Converts*; & divers, that even in the Counsells of the Kings *Enemies*, did his Majesty *service*. We professe further, that we have no Unkindnesse for such as have not shewd themselves against us, since they received their *Pardon*: but touching the *Rest*, we are at Liberty to speak our Thoughts.

Let us not be too Credulous then, and gape after empty Hopes that will deceive us. VVe never *Lost* any thing by *suspecting* them; we never *gayned* by *Trusting* them. In short, Hee that will doe his *Prince* and *Country* a good Office, let him but get a List of the *Instruments*, and *Officers* they have put upon us, (whereof the King knows nothing) and present it — to his *Majesty*. There will need no other proof of their *Combination*.

Onely one word now,

IIII. *That we divide not among our selves.*

UNder this notion, (OUR SELVES) we understand, all persons that are *well-affected* to the *establisht Government*: which must expect to be dealt with by the *Factious Rest*, variously, according to the Reason of the *Design*, and the Humour of the *Party* to be wrought upon. It will require not only *Constancie*, but *Skill*, so to demean our selves, as to scape *Oversights*, and yet not dash upon *Distemper*: for we are to encounter, both artificial *Flatteries*, and sharp *Provocations*; and so in danger to miscarry, either upon *Facility* or *Passion*.

Some are *slow-sighted*; and Those they startle into *Fears* and *Jealousies*, concerning *Religion*, *Privileges*, *the Fundamental Lawes*, &c. Matters which being little understood, and much esteemed, are of great effect with the Common people. Not to be over-strict; Some they *Seduce*, Others they *Corrupt*; and betwixt such as want either *Braynes*, or *Honesty*, they make up their *Party*.

Machiavell, and *Experience* are two great Masters; and they have learn'd from Both, that *to Destroy a Prince, the surest way is to begin with the generality of the People*, whom if they can but once possess with an Opinion, that the King designes upon the Freedome of their *Estates*, and *Consciences*, the work's half done. To which end, they themselves *contrive*, *necessitate*, nay and *Impose*, (tho' privily) those very Grievances, whereof they likewise prove the first *Complainers*: charging upon his Majesty, what was done onely by their own Procurement, and for Their Benefit. They handle the *Rabble* as they do *Elephants*, they digg the Pit *Themselves*, and when they have entrapped them, Another must be employed to strike, and to enrage the Beast; They forsooth out of Zeale, and Pity to the poor Creature, Interpose; take the Elephants part, and by appearing to *remove* the Injuryes they *Caused*, *winn*, and *Reclayme* the *Beast*. But in the end, the Elephant serves *Them*, not They the *Elephant*.

Let us a little observe, how they have already strew'd the way to their Design.

With Reverence to the *Authority* of the Act of *Indemnity*, and with submission to the *Force*, and *Reason* of it: wee'l begin *There*, and understand it as a mixture of *Mercy*, and *Expedience*, granted on their behalfe

whoſe *Lives*, and *Fortunes* were forfeited to the *Law*.

This Act makes them Maſters, in effect, of the Booty of Three Narions: (bating *Crown*, and *Church-Lands*) and all they have gotten by a Griping *Rebellion*, and *Uſurpation* of allmoſt twenty years Continuance, they may now call their Owne; thoſe People that Conteſted to preſerve the Law, being, by theſe *Penitents*, abandoned to the Comfort of an *irreparable*, but an *Honourable ruine*.

To what they had *gotten* before, let us adde the *Debt* they left in *Arriere* both at Sea, and Land; together with what they have begg'd ſince, in *Mony*, *Land*, and *Office*. Truly all this put together, one would think might ſatisfie a Reaſonable ſort of People.

Now to look a little the *other* way. The *King* cannot but have contracted great Debts, his *Active* Friends are *Begger'd*: and Thoſe whoſe *Inclinations* were but *ſuſpected Loyal*, have ſmarted ſufficiently for it. Come to the *Generality*; ye ſhall not find quick Mony enough to keep *Commerce* alive, all wanting, and complaining. Now let us Rationally conſider,

Whither does this Condition of the Publique tend; and whence does it proceed?

The *Kings Debts* muſt be *Payd*, his *Revenue ſetled*, his *Guards maintained*; and beyond all This, (in common view, a *Forein war* inevitable. (The Relief of his Majeſties Friends, is a thing but by *the By*; that goes for nothing.) All this is neceſſary to be done; but *Where*, *How*, *whence*, (without a *Mine*) who can imagine? A General Impoſition will hardly furniſh it, the Treaſure of the *Nation* being drawn into ſo *few hands*, and *They* too have the wit to keep it cloſe, for

divers

divers reaſons; as well to conceal their prodigious, and moſt unconſcionable *Gettings*, as to *ſecure* their *After-game*; which they are provident enough to expect.

To rayſe theſe *Neceſſary* and *Large Summes*, if common, and formal wayes will not ſuffice, Others leſſe acceptable muſt be thought upon. So that upon the whole, either his *Majeſty* cannot be *ſupplyed*, even in thoſe Exigencies which moſt concern the *Honour*, and the *Safety* of the *Nation*: or elſe the *Generality* muſt ſuffer exceedingly by the Preſſure; to which ſome further trouble may poſſibly ariſe even from the manner of Impoſing it.

When *Diſcontents* come to this *Ripeneſſe*, then is the time for the *Old Patriots* to put in again, *and mourn over the Oppreſſed.* They ſhall ſhew the People what is againſt *Magna Charta*, and the *Petition of Right*, *the Law of the Land*, *and the Liberty of the Subject.* Then ſhall they *with all Dutyfull Reverence humbly declare to his Sacred Majeſty that it is their Antient and Undoubted* RIGHT, *&c.*

In ſhort, *Great Payments* will certainly cauſe *Great Diſquiets*; and there are thoſe will take advantage of them.

This is the Clear and natural tendencie of Affairs; and it behoves us to provide and Arm our ſelves againſt the Malice of it: which may be done, by a ſober Enquirie into the *Grounds*, and *Cauſes*; ——by *whoſe* Contrivance and Deſign, the Publique lyes reduced to this *Extreme Neceſſity.*

The *War* occaſioned our *Deſtruction*: but who occaſioned the *War?* wee'll only anſwer for our ſelves: that the *Cavaliers Cauſe* was as good as the *Kings Title* to the Crown. Briefly, Thoſe that have robb'd the Publique

lique to *Enrich* themselves, are the Cause why the Publique is not able to *Support* it self: *Forfeited Estates* would have set All clear, without taking in either the *Army Officers*, or the *Converted Cavaliers* into the Reckoning. Nay more, they might have been left yet better then they began, for they have been no ill Husbands of their Pillage. But so was the State of the Nation represented to his Majestie, and such was his Royal Goodnesse, that he thought fit to remit all; and 'tis our Duty not to murmur at it: only let us not forget, when it comes to the Question, by what hand we perish.

To conclude, their Designs are frivolous, if we our selves do not assist them, either by *Crediting* against our *Reason*, or by *Joyning* with them against our *Duty*.

These are our *Open* and *Known* Adversaries, (if we can *see* or *know* any thing) but there's another sort, which only time must unmasque, and against whom, this Caution (for the present) shall suffice.

Venalis hominum vita est; & licitatores capitum nostrorum publicè regnant. (Euphormio.)

FINIS.

ERRATUM.

Page the 6th. read *Capons*, for Larkes, &c.

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